

MINUTES

OF THE

6th

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

CONVENED AT

NEW PROSPECT CHURCH,

CLEVELAND CO., N. C.,

OCTOBER 24, 1856, AND DAYS FOLLOWING.

Wm. H. of N. C. Cleveland

Wm. H. of N. C. Cleveland

YORKVILLE, S. C.:
PRINTED AT THE ENQUIRER OFFICE.

1856.

MINUTES.

FRIDAY, Oct. 24.

The Association met, according to adjournment last year, and the Introductory Sermon was delivered by Elder T. Dickson, from 1st. Epistle of Peter, Chap. 2nd, verse 5th : "*Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*"

After a short intermission, the delegates from the Churches convened in the meeting-house, and prayer was offered by Elder L. McCurry. The officers of the last session being in place, the Association proceeded to business.

Brethren F. S. Ramsour and J. W. Green, were selected as Reading Clerks; who received and read letters from all the Churches in union save one, and the state of each was minuted.

On motion,—Opened a door for the reception of Churches desiring admission into our body; and received *Shelby*, dismissed from the Broad River; *Concord*, from the Green River; and *Thessalonica*, from the Catawba River Association.

The Association was then formed by the election of Elder T. Dickson, *Moderator*; and brother J. R. Logan, *Clerk*.

On motion,—called for corresponding bodies; and received from the Green River, as Messengers, brethren W. W. Green and J. H. Yarborough, with a letter. No other Messengers being present,

Appointed a committee of arrangements, consisting of brethren W. Roberts, J. Turner, L. McSwain and the Moderator and Clerk; to whom all the papers and documents belonging to the Association were referred.

Then on motion,—the Association adjourned until to-morrow 10 o'clock, A. M. Prayer by Elder L. McCurry.

SATURDAY, Oct. 25.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll of Delegates and proceeded to business.

On motion,—Invited Ministers in attendance not delegated to seats, and received Elders J. L. Ezell and J. Brumfield, from the Broad River Association.

On motion,—Extended the call for corresponding bodies and received from the Broad River Association, brethren L. Gardner, D. W. Wray and E. Lipscomb, with a corresponding letter.

On motion,—The committee of arrangements made their report, and were discharged.

On motion,—The Moderator announced the following committees, viz: *On preaching during the Session*: Brethren J. C. Lattimore, R. McBrayer, B. Goforth, with the Deacons of New Prospect Church. *On Union Meetings*: Brethren A. J. Cansler, W. Moore, D. D. Durham, with instructions to consider the propriety of re-districting the Association, so as to form their divisions. *On Finance*: Brethren F. S. Ramsour, R. T. Hord, J. C. Hoyle. *On Sabbath Schools*: Brethren J. R. Logan, S. McBrayer, J. A. Roberts, to whom all papers relating to that subject were referred.

On motion,—The Clerk read the Constitution, Rules of Order, and Abstract of Principles.

On motion,—The Moderator made the following appointments, to wit:

Elder A. J. Cansler, to write to the Broad River Association; Elders T. Dickson, D. Pannell, R. P. Logan, G. W. Rollins and brothers W. B. Lovelace and J. Turner, Messengers.

Elder G. W. Rollins to write to the Green River Association; Elders T. Dickson, A. J. Cansler, and brothers A. A. McSwain, and C. D. Blanton, Messengers.

Elder R. P. Logan to write to the Catawba River Association; Elders R. P. Logan, J. Clarke, J. Williams P. R. Elam, A. A. McSwain and brother D. Setzer, Messengers.

Elder D. Pannell, to write to the Bethel Association; Elders D. Pannell, T. Dickson and brother J. A. Roberts, Messengers.

On motion,—Called for the Circular letter prepared by Elder G. W. Rollins; which was read by the Clerk, adopted and ordered to be printed with the Minutes of the Session.

Elected Elder G. W. Rollins to preach the Sermon introductory to the Session of 1857. Elder R. P. Logan, alternate; and Elder A. J. Cansler to write a Circular letter, to be read before the next Session of this body in 1857. Subject: "*The design of the Lord's Supper, and the rightful recipients thereof.*"

The Association then took a recess of thirty minutes; after which resumed business in the house; when Elder A. J. Cansler was elected to preach a Missionary Sermon on the Sabbath; after which a collection is to be taken up in aid of Missionary operations in the Catawba Valley.

Elders J. S. Ezell and G. W. Rollins, were then elected to occupy the stand the remainder of the time on the Sabbath.

On motion,—The committee on Union Meetings reported. See Appendix A.

On motion,—The committee on Finance reported—the amount sent up by Churches,

For printing Minutes to be,	:	:	:	:	:	:	:	\$37 16
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For Missions,	:	:	:	:	:	:	:	5 25
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On motion,—Elder R. P. Logan, Missionary to the Catawba Valley, reported: That he had spent in the service of the Association, sixty-one days; preached sixty Sermons; travelled seven hundred and sixty-three miles; baptised fourteen converts and received in contributions from the people in the field of his Missionary operations, twenty-two dollars and ninety-five cents. Whereupon,

On motion,—His report was received and the Treasurer of the Board ordered to liquidate his claims against the Association: which was done. See Appendix B.

On motion,—Appointed D. Setzer, J. J. Hicks and W. Roberts, a committee of conference to engage a Missionary to labor the approaching associational year, and designate the field of labor to be occupied; with instructions to report on Monday next.

The Association then adjourned until Monday 9 o'clock, A. M.—Prayer by Elder D. Pannell.

SUNDAY, 26.

The stand was occupied by those appointed by the Association; and the word of life was faithfully exhibited to a large, well ordered assemblage of people. Elder G. W. Rollins opened the services in a dis-

course from Romans, 1st chap. 18th verse ; immediately after which, Elder A. J. Cansler, followed in a very appropriate Missionary discourse, from First Corinthians, 6th chap., 20th verse. "For ye are bought with a price," &c. At the conclusion of which, a public collection was taken up, amounting to \$38 12½ cents for missionary purposes, in the Catawba Valley. A recess of an hour was then had, and Elder J. S. Ezell entertained the congregation in a well timed and appropriate discourse from Psalms 26: 9th verse ; producing quite a thrilling sensation in the assembly, and evincing the commencement of a good work and gracious revival of religion ; which we hope will be realized more fully in days yet to come.

MONDAY, 9 o'clock, A. M.

The Association met according to adjournment. Prayer by Elder R. P. Logan.

Called the roll and marked absentees. Received Elder F. Carleton as a Messenger with letter and Minutes from the Catawba River Association.

The committee on Sabbath Schools reported. See Appendix C.

The committee sent to High Shoal Church reported. See Appendix D.

The committee of conference appointed on Saturday reported. See Appendix E. All of which were adopted.

On motion,—The corresponding letters were called for, read and adopted.

On motion,—Brethren W. Roberts, F. S. Ramsour and J. R. Logan, were appointed a Missionary Board, for the ensuing year ; of which, the latter was appointed Treasurer. On motion,

Resolved, That we request all Pastors and supplies of Churches in our bounds, to lay our Missionary operations before their several congregations at some convenient time during the year ; and take up a public collection for the same ; which shall be brought to our next meeting and be expended as this body may think best in the furtherance of our Missionary enterprise.

The following resolutions were introduced, read and adopted unanimously :

Resolved, That we as a denomination, believe that the Church is

composed of spiritual believers; therefore, we look upon the practice of making, buying, selling or using spirituous liquors as a beverage, a very great evil. Therefore, we recommend our Churches to use all laudable means to suppress the same.

Resolved, That this Association, acting as an advisory council, in matters pertaining to the best interest of the Churches in a religious point of view, will, therefore, repudiate and at all times discourage practices (on the part of Baptists,) of frivolity; or in other words *civil mirth*, falsely, so called; whether in the form of gaming, dancing or playing at parties; and hereby caution our Churches to beware of practices so well calculated to amalgamate the Church with the world.

Resolved, That the Clerk superintend the printing and distribution of the Minutes of this session, and have as many copies printed as the funds will procure, after deducting ten dollars for his services.

Resolved, That the next meeting of this body will be held in conformity to the arrangement of the union meeting, at *Big Spring*, commencing on Friday, before the 4th Sabbath in October next, (1857,) situate about 20 miles north of Shelby, N. C.

Resolved, That the thanks of the house, be unanimously voted to the brethren and citizens in the vicinity of New Prospect Church, for their kind hospitality toward this Association during its session.

On motion,—The Clerk read the record of business of the present session, which being approved, was ordered to be signed by the Moderator and attested by the Clerk.

The Association then adjourned, to meet again at the time and place above stated. Prayer by Elder A. J. Cansler.

THOMAS DICKSON, *Moderator*.

J. R. LOGAN, *Clerk*.

CIRCULAR LETTER.

The King's Mountain Baptist Association : to the Churches in union :

DEAR BRETHREN—According to last year's appointment, we address you this year on the subject of Repentance, which is by some lightly esteemed—but is, nevertheless, of such vital interest that it has claimed the attention of God, of Angels, and of men, and will be the primary test of our future happiness in eternity.

In entering upon this vast subject, we would implore the Divine assistance of Him who worketh all things after the counsel of His own will.

We understand that there are two kinds of repentance, and they are contrary, one to the other.

One is true or evangelical—the other is false and delusive. One is unto life—the other is unto death.

Evangelical repentance consists in four things, to wit : conviction for sin—contrition for the same—confession of sin, and conversion from sin.

Conviction leads its subjects to inquire for a remedy, as did the jailer, when he said sirs : “What shall I do to be saved?” (See Acts, xvi, 30,) and also in the case of Saul when he trembled, “saying Lord what will thou have me to do?” (See Acts ix : 6.)

Contrition causes them to say like Job—“I abhor myself and repent,” and with David when he said, “I will declare my iniquity, I will be sorry for my sins.” Psalms the 28 chap. and 18 ver.

This we understand to be that godly sorrow which worketh repentance to salvation, not to be repented of. The confession of sin causes them to say as David did, I acknowledge my sin unto thee. I will confess my transgression unto to the Lord, and like the prodigal son, “I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.” (See Luke the 15 chap. and 21 verse.) We also hear it said that if we confess our sins, God is faithful to forgive our sins.

Conversion from sin will enable them to say with the blind man, wherein, I was blind now I see ; and with Paul when he said “ the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.” Romans viii chap. 2 ver.; and like Job when he said, “I know that my Redeemer lives.”

Repentance is the first requirement of the Gospel, and was the first thing proclaimed by the messenger John being sent from Heaven more than

eighteen hundred years ago ; for we learn that he was "the voice of one crying in the wilderness and saying—repent ye, and believe the Gospel"—Matt. 3 chap. And when they repented he baptised them. It is to be remembered that he baptised those only who brought forth fruits meet for repentance, and rejected all others.

The next messenger we read of is the Lord Jesus Christ, and he was also from Heaven. So we find that they were the first two messengers, or preachers, in the new dispensation, and they both preached the same thing—saying to the people "repent ye, and believe the Gospel for the Kingdom of Heaven is at hand."

This we understand to be the setting up of that Kingdom which Daniel speaks of—which is to be an everlasting Kingdom. (See Daniel 2nd chap. 44th verse.) So we find that this Kingdom was set up or established by those Heavenly messengers just mentioned. The laws and regulations fixed according to the determinate counsel and fore-knowledge of God, and after this Jesus called men of like passion with ourselves, and they preached that men should repent—and after his resurrection he commissioned them saying : thus it is written—and thus it behooved Christ to suffer, and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem ; so we understand that it is through God's ministers and Church, that the gift of repentance is to be conveyed to the perishing nations of the earth, and with it the remission of sin, which will secure their eternal redemption.

How careful then should every true minister be to obey the Divine injunction of his Master, when he says go ye, &c ; remembering that it is by this means the nations are to be given to the Son as an inheritance, and the utmost parts of the Earth for a possession. But we fear there are too many who profess to be Ministers ; who are saying, let me first accomplish some wordly gain or carnal pleasure—as was said by some anciently—let me first go and bury my father and bid them farewell at home. Such should remember that our Saviour permitted them not, but said, go thou and preach the Kingdom of God.

Every Minister of Christ then should go impressed with the weight and worth of perishing souls, and say by their words and actions with Paul ; "wo is unto me if I preach not the Gospel" ; and it is not only the duty of God's Ministers to go and preach repentance toward God and faith in the Lord Jesus Christ, but it is the duty of the Churches to help them go. They should help them by their prayers, and by their means in every way they possibly can ; but instead of this, many who profess christianity oppose the spread of the Gospel, which is the only means of life ; but we hope the time is near at hand when every christian will have learned the great lesson that without faith it is impossible to please God—and begin to make the great inquiry, how shall sinners believe on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent ?

When we make this inquiry as we should do; we are led to conclude, that it is just as necessary that messengers be sent to teach them the plan of Salvation now, as it was for John the Baptist to be sent from Heaven to preach Repentance in the wilderness of Judea—for in the language of the Eunuch how can they understand except some one teach them; and again it has pleased God by the foolishness of preaching to save them that believe. So we find that the Gospel is the only means of life to a lost world of sinners, and we do believe that every christian will say in eternity, glory be to God; for it was by its teaching that I was lead to repentance, and by its power I am saved.

Let us then as christians shun every appearance of evil, and endeavour to abound in every good work, that those around us may be constrained to glorify God, that we may rejoice together in eternity.

Repentance is incumbent upon all, for we hear it said by Paul, "the times of this ignorance God winked at, but now commandeth all men every where to repent," &c. Acts 17 chap. 20 verse. This teaches us that all are sinners, and that without repentance not one can be saved; for how shall we escape if we neglect so great salvation—and again, without holiness no man can see the Lord in peace.

So, dear brethren, we close our short letter by noticing the final destiny of those who reject the counsel of God against themselves, and cry peace, peace when there is no peace, as did those who contented themselves with passing sentence against the eighteen upon whom the tower in Siloam fell, that they were sinners above all others; but our Saviour said to them: "I tell you nay, but except ye repent ye shall all likewise perish." So we find that all sinners must repent, or be inevitably lost.

We would say with the poet, then,

"Repent, the voice celestial cries,
Nor longer dare delay—
The wretch that scorns the mandate dies,
And meets a fiery day."

When God sent Jonah to preach to the Ninevites they repented in sack-cloth and ashes; but when Jesus Christ stretches out his hand all the day long, and says repent and believe the Gospel that your sins may be blotted out—no man regards it, or at least, but few, and for this reason the men of Nineveh shall rise up at the judgment day with this generation, and shall condemn it, and why all this? Because they repented at the preaching of Jonah, a mere man, and behold a greater than Jonas is here.

Even the Lord of life and glory—and yet many regard him not—for we hear him say, if I had not come and done among them the works which no other man ever did, they had not had sin—but now they have no cloak for their sin; so they are left without excuse, and it is written in their law, they hated me without a cause; and we find that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and

we learn that he suffered and died, to make a propitiation for our sins, and not for ours only, but for the sin of the whole world, and this atonement is now offered to perishing sinners through the medium of the Gospel. And in this we find that Jesus Christ is interceding at the right hand of God for sinners, while his spirit is in the world pleading with them to repent. Saying, come for all things are now ready, and the Church is pleading by her prayers, and God's ministers are lifting up their voices like trumpets and saying, whosoever will, let him take the water of life freely—and Angels in Heaven are rejoicing over those that do repent; for we understand that there is more joy in the presence of the Angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance.

And we learn that the rich man in hell plead for his five brethren, and desired that Lazarus be sent to warn them to repent; but the answer was—they have Moses and the Prophets, if they hear not them, they will not be persuaded by any other means—even if one should arise from the dead. Oh! that every sinner may remember that this is the accepted time and day of salvation, and harden not their hearts, knowing of a truth, that God is not slack concerning his promises, but his long suffering to us ward, not willing that any should perish, but that all should come to repentance.

And finally, may every christian in our Associational union be led by the great goodness of God, to repent of their sins, and serve him acceptably with reverence and Godly fear.



APPENDIX.

A.

The committee to whom was referred the re-districting this Association; also the appointment of the union meeting, beg leave to submit the following Report, to wit:—

We believe that as the Association is now divided, that the largest portion of our Churches are on the East side of first Broad River; also the largest and of territory. Wherefore, we would advise that the Eastern Section be divided into two districts, and that the districts be thus arranged: First, All the Churches that belong or may hereafter belong to this body East of the road leading to Morganton, *via*. Briggs' Store and H. Summitt's place, be known as the 1st district. That all the Churches between the aforesaid road and 1st Broad River, compose the 2nd district.

That all the Churches West of said 1st Broad River, comprise the 3rd. district. And your committee suggest the appointment of union meetings; First, at Thessalonica, commencing on Friday, before the 3rd Sabbath in July next. At P. hlehem, on Friday before the 2nd Sabbath in August next. At High Shoal, on Friday before the 4th Sabbath in August next.

Respectfully submitted.

A. J. CANSLER, *Chairman.*

The Association made the following appointments in conformity to previous usage. Elders R. P. Logan, T. Dickson, L. McSwain, J. Williams and A. A. McSwain, to attend the union meeting at Thessalonica.

At Bethlehem: Elders L. McSwain, P. R. Elam, R. P. Logan, J. J. Jones, A. A. McSwain, J. Williams.

At High Shoal: Elders G. W. Rollins, D. Pannell, W. McSwain, A. J. Cansler and T. Dickson.

FINANCIAL STATEMENT.

B.

<i>King's Mountain Association in apc., to Elder R. P. Logan,</i>	<i>Dr.</i>
To 61 days services as Missionary, at \$1 per day,	\$61 00
CR—By collections in the mission field,	\$22 95
“ Cash paid by J. R. Logan, Treas'r	38 05
	<hr/>
	\$61 00
<i>J. R. Logan, Treas'r in apc. with King's M. Association,</i>	<i>Dr.</i>
To funds of last year,	\$53 87
CR—By cash paid Elder R. P. Logan,	38 05
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Balance in hand of last years funds,	\$15 82
To Free-will offerings, from Churches, &c., viz:—	
New Bethel,	\$2 75
Pleasant Hill,	1 50
Big Spring,	1 00
J. R. Logan,	5 00
Amount of collections on the Sabbath,	\$10 25
A friend of Missions;	38 12½
	25
	<hr/>
Whole amount of Missionary fund now on hand,	\$64 44½

C.—The undersigned committee on Sabbath Schools, submit the following Report, to wit:—

While many laudable and praiseworthy efforts are being made by the various denominations of Christians to propagate the Gospel of Christ; we recognize and hail with heart-felt pleasure, the springing up of a judicious system of Sabbath Schools, under the fostering care of our Churches, as a measure of paramount importance to the cause of religion and sound morality; a measure not only destined, to diffuse blessings amongst the Churches, but also calculated to improve the future welfare of the State; as, upon the rising generation properly cultivated, depends the future welfare of both. How necessary then, the adoption of a proper system of mental and moral trainings? Let each parent composing the King's Mountain Association, have their minds properly impressed with the wise admonitions of one who through inspiration, said, "train up a child in the way he should go, and when he is old he will not depart from it." And again, "bring up your children in the nurture and admonition of the Lord." What system so well adapted to this course of religious training as Sabbath Schools superintended by pious and judicious Christians; with the Bible in their hands as a text book for the instruction of those who may be placed as pupils under their care and tuition?

Your committee, in view of the many fascinating allurements, so often brought to bear mischievously upon the morals of the young: urge with greater earnestness, the propriety of at once adopting Sabbath Schools, as a preventative, hoping that those Churches which may have acted upon the previous recommendation of this body, may continue to persevere in the good work, while those which have neglected to do so, will give it, at least a trial.

Respectfully submitted.

J. R. LOGAN, *Chairman*

D.

The committee appointed last year to visit High Shoal Church, for the purpose of enquiring relative to certain exceptionable expressions contained in her letter of correspondence, Report as follows, viz:—

Agreeably to appointment of time and place, we met the Church at High Shoal, and having conferred together relative to the matter at issue—the Church and her Clerk, declared that they entertained no intention to cast reflections on the Association or any member thereof, by the expressions used, "*render unto Caesar the things that are Caesars,*" &c., that they heartily deprecate any inferences that may have been drawn therefrom, prejudicial to former fellowship and intercourse; and

hope that a continuation of the same may subsist through all time;
which feeling was properly reciprocated on the part of your committee
in behalf of the Association.

Respectfully submitted.

T. DICKSON, *Chairman.*

E.

The committee to whom was referred the subject of engaging a Missionary, and designating the field of his labors for the ensuing year, report, that in view of the great destitution existing in the Catawba Valley, and the great call just now in that locality for Baptist preaching; therefore, recommend the continuation of Missionary operations in that direction, and to accomplish this desirable state of things, your committee has conferred with your late employee, Elder R. P. Logan, and obtained his consent to devote three-fourths of his time at the rates of one dollar per day, to that field, and that he preach monthly (on the Sabbath,) to the Churches at Thessalonica, Corinth and Lebanon, and the rest of his time wheresoever he may be likely to do the greatest good. Your committee further recommend that Brother Logan be advised to take up public collections where he may think proper to do so, in aid of missions in that field; and further, we would recommend the matter to the consideration of the several Churches composing this body, and that they do whatever may seem to them right and proper to do, in behalf of the Missionary enterprise. All of which is respectfully submitted.

D. SETZER, *Chairman.*

D. SETZER, *Chairman.*

*N.B. Cleveland County
N.C.*

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICES.	SUPPLIES.	CHURCH CLK'S	DELEGATES' NAMES. Ordained Ministers in SMALL CAPITALS; Licensed Preachers in <i>Italics</i> ; Lay- men in Roman Letters.	Baptized.	R'd by Letter.	Dismissed.	Restored.	Excluded.	Deceased.	Total.	Contributions
Buffalo,	Erwinsville,	T. Dickson,	W. Hamrick,	4 (S. McBrayer, J. Turner, F. S. Ramsour, W. Moore, W. Hamrick, J. W. Moore.	62	6	7	3	3	1	279	\$ 3 00
Sandy Run,	Mooresboro',	G. W. Rollins,	W. Lovelace,	3 G. W. Rollins, R. McBrayer, W. B. Love-	21	15	5	1	4	0	203	2 50
Zion,	Shelby,	A. J. Canaler,	A. C. Irvine,	1 A. C. Irvine, C. Blanton, J. H. Padgett	8	4	2	0	1	0	141	2 25
Zoar,	Shelby,	T. Dickson,	J. R. Logan,	2 T. Dickson, J. R. Logan, W. H. Cabaniss.	0	0	2	0	3	1	114	2 00
Danba Springs,	Camp Call,	J. Suttle,	W. M. Gold,	1 J. Beum, A. Washburn, E. J. Lovelace,	48	5	10	0	3	1	152	1 75
Redel,	Webb's Ford,	B. Pannell,	G. Hamrick,	1 D. Pannell, G. Davis, [J. A. McSwain.	1	3	0	2	0	0	36	60
Boiling Spring,	Nicholsonville,	B. Bonner,	D. D. Durham,	1 A. Hamrick, W. H. Green, D. D. Durham.	16	0	3	0	2	0	135	1 50
Mount Shab,	Erwinsville,	L. McSwain,	J. Randall,	3 L. McSwain, J. Randall,	2	1	7	0	0	0	55	1 00
New Redel,	Gardner's Ford,	T. Dickson,	R. T. Hord,	3 A. S. Elam, P. R. Elam, J. Williams, R.	1	3	6	0	2	2	186	2 00
Mount Pleasant,	High Shoal,	L. McSwain,	W. B. Hames,	2 C. D. Blanton, C. Scruggs, [T. Hord.	1	2	0	0	2	0	24	50
Broad River,	C. Iron Works,	R. Poston,	J. T. Harrill,	No Return	15	3	0	0	1	0	77	1 27
Beaver Dam,	Shelby,	R. Poston,	J. A. Roberts,	4 W. McSwain, M. Pannell,	1	1	7	0	3	0	93	1 50
Pleasant Hill,	Swangstown,	D. Pannell,	M. Durham,	1 J. A. Roberts, S. Wilson,	0	0	12	0	2	1	61	1 00
High Shoal,	High Shoal,	J. F. Leatherman,	J. A. Davis,	4 N. Dobbins, J. Whitaker,	21	0	0	0	0	1	62	1 25
Mount Vernon,	Seagle's Store,	J. J. Jones,	J. A. Starnes,	4 M. F. Hall,	10	1	0	0	0	0	77	1 27
Mount Paran,	Harmony,	P. R. Elam,	A. L. Johnson,	3 J. J. Jones, P. Harmon,	1	6	0	0	0	1	16	50
Capin,	Seagle's Store,	G. W. Rollins,	J. W. Murray,	1 G. F. Johnson, J. R. Rockett,	0	1	2	0	0	0	32	1 60
Big Spring,	Duncan's Creek,	W. McSwain,	J. B. Walker,	4 J. C. Latimore, J. W. Murray,	0	1	0	0	0	0	32	1 60
Sandy Plains,	Camp Call,	T. Dickson,	J. C. Hoyle,	3 J. Walker, J. B. Walker,	2	8	6	0	2	1	103	1 50
New Prospect,	Shelby,	A. J. Canaler,	B. Goforth,	1 J. C. Hoyle, A. Beum, J. Wilson,	0	3	0	0	0	0	77	1 50
Battlechem,	White Plains,	A. J. Canaler,	C. Weathers,	2 B. Goforth, Z. Earls,	4	0	1	0	4	3	188	1 00
Long Creek,	Dallas,	A. J. Canaler,	J. W. Green,	4 R. P. Logan, H. Jenkins,	13	6	5	0	0	1	89	1 00
Walls,	Oak Springs,	R. P. Logan,	J. Clarke,	2 J. W. Green, J. W. Walker,	0	0	2	0	1	1	41	1 22
Olivet,	Long Island,	R. P. Logan,	A. Hilderbran,	1 J. Clarke, D. Setzer,	1	1	2	0	1	1	42	1 10
St. John's,	Mull's Grove,	R. P. Logan,	D. A. Clippard,	1 W. Stacey,	5	5	0	0	1	1	33	60
Lebanon,	Mountain Creek,	A. J. Canaler,	T. Williams,	2 L. Caldwell,	3	A. J. Canaler, W. Roberts,					86	1 00
Shelby,	Shelby,	G. W. Rollins,	G. M. Webb,	3 A. J. Canaler, W. Roberts,	1	H. Harrill, J. Harrill,					54	1 05
Concord,	Webb's Ford,	R. P. Logan,	H. Rhodes,	1 H. Harrill, J. Harrill,							28	1 10
Thessalonica,				3 H. Rhodes, J. J. Hicks,								
TOTAL,												233 69 80 637 19 25 99 \$37 16

Double

